THE

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from the Hindu Standpoint.

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The Hindu Message stands for
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(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
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A Vision of India.

THE BULL.

By K. S. Ramaswami Sastri, B.A., B.L.

Upon thy form Lord Siva's Godhead shines;
And once thy form Lord Indra great did wear
When mortals in immortal life had share
To carry out with joy divine designs.
We further learn that when great Dharma pines
And doth unto the Throne of Grace repair
For redress swift, he doth thy figure bear
With weakening feet as his depression's signs.
You are a symbol of true manly pride
And radiant strength and puissant handsomeness
That gladly help the world and work no ill.
But to our humblest service yoked and tied
You spend your life the world with food to bless
With glad submission and with cheerful will.

Great Thoughts.

To drink pure water from a shallow pond, one should gently take the water from the surface and not disturb it. If it is disturbed, the sediments will rise up from the bottom and make the whole water muddy. If you desire to be pure, have firm faith and slowly go on with your devotional practices, and waste not your energies in useless scriptural discussions and arguments. The little brain will otherwise be muddled.

The vulture soars high up in the air, but all the time he is looking down into the charnel-pits in search of putrid carcases. So the book-read pandits speak glibly and volubly about Divine Knowledge, but it is all mere talk, for all the while their mind is thinking about how to get money, respect, power etc., the vain guerdon of their learning.

When a certain quantity of pure milk is mixed with double the quantity of water, it takes a long time and labor to thicken it to the consistency of *kshira* (condensed milk), The mind of a worldly man is largely diluted with the water of evil and impure thoughts and it requires a long time and labor before anything can be done to purify and give proper consistency to it.

When a sharp thorn finds its way into the sole of one's foot, one takes the help of another thorn to get the former out, and then casts both of them away. So relative knowledge (Vidyâ) alone can remove the relative ignorance (avidyâ) which blinds the eye of Self. As both such knowledge and ignorance are comprised truly under Nescience, the man who attains the highest Jnâna or the knowledge of the Absolute does away with both Vidyâ and Avidyâ in the end, being himself free from all duality.

A father was once paassing by a field having his two sons with him. One he had taken up in his arms and the other walking along with him holding his father's hand. They saw a kite flying, and this boy, having let go his hold on his father's hand, began to clap with joy, crying, "See, papa! there is a kite!" But as he had let go the hold of his father's hand he stumbled and got hurt. But the boy that was carried by the father also clapped his hands with joy, but did not fall as he was held by his father. The former represents self-help in spiritual life while the latter indicates self-surrender.

Although in a grain of paddy the germ is considered the only necessary thing (for germination and growth), while the husk or chaff is considered to be of no importance; still if the husked grain be put into the ground, it will not sprout up and grow into a plant and produce rice. To get a crop one must needs sow the grain with the husk on. But if one wants to get at the kernel itself, he must remove the husk of the grain. So rites and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the kernel of truth, and consequently every man must perform them before he reaches the central truth.

Events of the Week.

One of the most memorable conferences took place at Calcutta when the Special Congress met there to decide the Non-co-operation question. The verdict of the assembly which resulted in a great victory for Mr. Gandhi, has aroused momentous issues of vital importance to the country. In the first place it has created one more party by splitting the so-called Extremists' camp into two. Gandhi and his followers while forming the neo-Extremists have separated themselves from the older branch which now forms a "progressive" non-co-operationist family.

* * *

Though the polling showed a tremendous majority for Mr. Gandhi we cannot but feel that this is no indication, sure or otherwise, that the country or a great majority of its responsible leaders are pledged to the campaign. Besides the tactics, which were reported in the daily papers, as having been employed to gain a majority, the very fact that the verdict has split the Extremists into two has by so much weakened Mr. Gandhi's following. Mr. Gandhi has now not only to face his old foes, the Government and the Moderates, but also his quondam supporters the "progressive" non-co-operationists. Though we do not wish the movement a failure yet we are not very confident of its success and the Congress must be said to have committed one of the grossest blunders in its history especially as it was aware of the feeling in the country.

* * *

One remarkable feature of the Congress however stands out prominently and that is the mature, wise and anxious way in which representatives of all the parties considered the propositions. It can no longer be said that our leaders lack deliberation and political sagacity. By their debates in the latest Congress they have proved their worth to stand on an equal footing with the great statesmen of Europe or America. Of course there were one or two disturbances, more in the nature of skirmishes but they only prove how strongly people feel on the subjects.

* * *

Another remarkable characteristic was that while all our Congresses and all our parties till now had striven to maintain the British connection the present Congress was the first in which that connection was questioned and indeed resented. Indeed Mr. Gandhi said that he distrusted the British Government and that if he had to choose between the honour of the Punjab, temporary chaos and anarchy and various other forms of non-co-operation and the British connection he would choose the honour of the Punjab. This is indeed a new phase of political thought to which the Government could not remain indifferent. The argument that when Britain had proved a traitor to her trust it was no longer the duty of us to maintain the good old connection is a very powerful one which is sure to appeal to a great many of our frenzied friends. The very fact that responsible Indian statesmen have begun to advocate this policy proves beyond doubt the intense feeling and exasperation which the present system of governing has aroused in the country and we would implore the British Government to redeem its lost fair name and once more win the confidence or loyalty of Indians.

* * *

The cattle census in the Bombay Presidency for 1919-20 has some startling revelations and once more proves the immediate necessity of the Government tackling the cattle problem. Since 1915-16 cattle have decreased by 2½ lakhs while cattle slaughtering has increased by 5 lakhs every year during the period. This is appalling. Time and again throughout the land people have clamoured for the preservation of cattle, especially milch cows and calves. The preservation of these for agricultural and dairy purposes is a vital necessity and the Government by shutting its eyes to the indiscriminate slaughter is doing a great disservice to the country.

* * *

The workers in the oil-companies at Madras have not yet been admitted to work and the situation is one of grave anxiety and concern. While the cause of injustice lies with the companies in setting aside the award, untold sufferings are heaped on the poor workers. Indeed the companies have sought to get over their unjust act by trying to convert a lock-out into a strike and have thereby enlisted the sympathies of the authorities. Regrettable incidents have happened for which both sides are responsible. A general strike is threatened and if the Government only proves a little more quick and judicious in its move there can be no doubt that the present acute situation could be got over.

* * *

As a result of the Local and Municipal Conference opened by His Excellency the Governor on the 17th July 1920 the Government have now appointed a committee presided over by Khan Bahadur Muhammad Habibullah Sahib Bahadur to examine in the light of the recommendations of the conference the administrative and financial relations subsisting between the Government and local bodies and to report thereon and also to make specific recommendations as to the action to be taken. The committee is to submit its report before the end of next month. The importance of the questions requires a larger deliberative body and a greater length of time.

* * *

The conditional offer of release of Irish prisoners by Mr. Lloyd George does not redound to the credit of the Government. Mr. Griffith the Chief Sinn Feiner in Ireland said "It is amazing that your Government having tortured Irish patriots for 4 weeks, now when they are at the point of death offers them release if they proclaim themselves murderers and suggests it will kill them in prison if they don't. You English are the most barbarous of all people pretending to civilization."

* * *

The position in printing trade in Manchester and Liverpool which has resulted in the stoppage of practically all newspapers in Lancashire has become very grave. The strike of printers in those centres was not authorised by the Typographical Union, which represents organisations outside London, but the Manchester and Liverpool branches of the Union struck work without notice, and the newspaper proprietors have now issued an ultimatum stating that, unless the printers return to work by September 3rd, a general lock-out will be declared on all newspapers outside London.

* * *

Reports from China emphasise the extreme gravity of the food situation in that country. Twenty million souls are faced with actual famine. Thousands are already starving. Whole families are committing suicide and parents are selling their daughters for a few dollars. Thousands of animals have been slaughtered.

* * *

His Excellency the Viceroy and Governor-General of India has appointed Mr. Alexander Frederick Whyte as the first President of the Legislative Assembly shortly to be constituted in India under the Government of India Act, 1919. Mr. Whyte was an M. P. for Perth from 1910 to 1918; was 'Lecteur Adjoint' at the Sorbonne, 1905-6; was special Commissioner on Industrial Insurance, Vienna and and Budapest, 1908; Lieut. R. V. N. R. on special service since November 1914; and Editor of the 'New Europe' since April 1907.

* * *

Lord Hardinge, formerely Viceroy and Governor-General of India, has been appointed as the British Ambassador in Paris.

* * *

A terrible loss of life occurred a few days ago in Italy, which was visited by earthquake shocks. Great damage was also caused.

* * *

One Sivaramakrishna Dikshitar (Brahman) had filed a suit for damages for slander against a high-placed Government officer (non-Brahman) in the Trichinopoly District. The District Munsiff directed the defendant to pay Rs. 100 to plaintiff as damages, and full costs of the suit.

The Hindu Message

The Idea of Progress.

By Prof. K. SUNDARARAMAN M A.

It is the progress of ideas that has in Europe led to the idea of progress. Shall we, in the march of ideas, reach an idea, conception, or fact that lies beyond the idea of progress—an idea or experience which remains while the idea or fact of progress has receded into dimness or nothing? The Vedas and their interpreters claim that the idea of the "One Existence without a second"—the Innermost Bliss of the Self which is Love—is a fact or experience before which, when it is realised, the human mind itself vanishes, and therefore also the fact (or idea) of progress grasped by it.

Professor Bury, in his recent work on "The Idea of Progress," feels vaguely after, and aspires at, something which is beyond what he calls "the dogma of progress." He writes;—"If we accept the reasonings on which the dogma of progress is based, must we not carry them to their full conclusion? In escaping from the illusion of finality, is it legitimate to exempt that dogma itself? Must it not too submit to its own negation of finality? Will not that process of change for which progress is the optimistic name compel 'Progress' too to fall from the commanding position in which it is now, with apparent security, enthroned? A day will come, in the revolution of centuries, when a new idea will usurp its place as the directing idea of humanity. Another star, unnoticed now or invisible, will climb up the intellectual heaven, and human emotions will react to its influence, human plans respond to its guidance. It will be the criterion by which Progress and other plans will be judged." We, the followers of the Veda, claim that such an idea has been reached, and finally, in our conception of the One Bliss of Love which is the unchanging interior and unmanifested Self of all changing phenomena. A recent Western writer has remarked, in an inspired mood, that "the actual is not the true." The actual is the phenomenal,—for the very perception of it as a fact appealing to the senses and intellect shows that it is included in the world of phenomena and therefore has to be lighted up by the intelligent Self. The actual or phenomenal is 'Jada,'—belongs to the world of matter. It is called 'Drisya,' that which is seen, as distinguished from the 'Drik,' the Seer or Self,—the noumenal and intelligent Atman which is one, changeless, and the basis or criterion of all which is exterior to it and known as belonging to the world of phenomena.

India believes neither in the development of man as having a known termination at some epoch of time within human reach, nor as an aim which, the more we attempt to approach or reach to it, the more does it elude our grasp and recede into a remote future. India, also, does not believe in a past golden age which will never again be realised and repeated. What has once been may, and will be, again. Evolution of a universe implies also its Involution. Both come on in cycles; and as the manifestation of the phenomenal Universe precedes its evolution, so also is the involution of the same to be followed by its dissolution or non-manifestation. While all this action and re-action goes on revolving perpetually, the inner Self which is the witness (Sakshi) remains unconditioned like the silver seen on the mother-of-pearl as an illusion of the mind's ignorance,—an illusion which vanishes when the mind knows the truth. The ignorant, living self of man (the Jivatman) is always at present directing its attention and vision to the world of phenomena. But this need not always be so. When it receives illumination regarding its own true nature as the noumenal or inner intelligence which lightens up the external world and which can therefore never know itself as an external (or 'actual') 'object of perception, it is beyond the play—the action, reaction and interaction—of the phenomena and forces which make for evolution, involution, retrogression, &c., of the universe. Indian thought and practice have never denied that we can discern or achieve progress in science and industry. The late lamented Professor S. Ramanujam, the first Indian F. R. S., owed nothing of his marvellous skill and discoveries as one of the greatest of all the pure mathematicians that have ever lived, to his modern education. He was an orthodox Brahman—and a Vaishnava to boot—who had no faith in the modern innovations and 'anacharas' so dear to our 'advanced' men, 'so-called,' now so much in evidence. In the hey-day of her own civilisation, India had made advances in art and industry which will ever be the despair of the most advanced schools of practical achievement in the modern world, as we know from the descriptions given of ancient times in our Itihasas, and especially in the Ramayana and Mahabharata. We do not deny that these descriptions appear in a picturesque and poetic setting, but have no doubt of the underlying basis of fact. We never were a people incapable of exercising our reason or of appreciating the advantages of such exercise. A recent writer, Mr. Houston Chamberlain, has said:— "The pretty clearly defined complex of peoples that make up the Aryan Indians forms an absolutely unique phenomenon among mankind; they possessed gifts such as no other race has ever possessed and which led to immortal, incomparable achievements." To such a people the "idea of progress" can never be a bugbear, or, indeed, even a thing to be avoided as unfamiliar or uncouth. It may—or may not—be true of Europe that "it is scarcely three centuries since the idea of the possibility of indefinite progress through man's own conscious efforts first emerged in the minds of thoughtful persons." In India, however, the 'idea of evolution has never been un-

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known. The late Sir Monier Williams, Professor of Sanskrit in Oxford University, has remarked that "the Hindus were evolutionists ages before Darwin." But it is also true that we had learnt from the Vedas that truth which is higher than evolution (with its counterpart, viz., involution).,—viz., the Unity of the Bliss of Love which is the changeless interior Self at the basis of all phenomenal existence. Without it, the idea of Progress is,—as Professor Bury has himself pointed out in the extract already quoted here from his recent work—illogical and therefore a stultification of itself. It is, in fact, what Professor Bury calls "the criterion by which Progress and all other plans will be judged,"—the Seer, the Witness, illuminating all life and all progress, and making both life and progress a joy for ever.

Notes and Comments.

A writer in one of the recent English weeklies speaks of "our coming barbarism." Everywhere the white races have committed havoc in their career of triumph in all quarters of the world. In their attempts at making not only a military, but an intellectual, conquest over the other races of mankind, they have roused the latter into activity. The result is that "an age of strife"—a true "Kali-Yuga"—has been inaugurated everywhere. In India, our sages have perpetually striven for the inculcation of spiritual peace and freedom, and of social unity and integration through Non-competition and co-operation. All this noble work of millennia has been undone by the disruption in society and industry which has followed in the train of competition and disintegration resulting from the introduction of an educational system which has deified the theory of evolution and its ideals of struggle for existence. The Indian people have learned thoroughly the art of strenuous endeavour to struggle against all the forces making for order, stability and peace. Government, religion, social institutions, are subjected to daily attacks on all sides. No institution and no leader is safe from attack. Non-cooperation with all and resistance to everything is the ideal favoured everywhere. The subtlety, daring, and perseverance which naturally comes to the enterprising and aggressive man of the West are being tested in a way unthought-of before, and there are numerous rocks ahead. Smooth sailing amidst the tempests which are rising daily and beating round all existing systems and strongholds of peace and order is becoming almost impossible. The world's life is filled with tragedies and abominations of all kinds. The ancient spirit of India—the charm of her serenity, the joy of her simplicity, the fragrance of her sweetness and sanity—is dying. The West has brought to us its strong and strenuous spirit of organisation and endeavour, its love of hatred and strife, its ungenerous concesssion to clamour, and its grovelling spirit of avaricious exploitation and self-aggrandisement. Shall we ever again have peace and content—the love of the spirit and the interior bliss of love and light—restored to us? No. Sad, indeed for the future of the Holy Land and the Holy People!

* * *

Is India, 'too,' to be swept into the whirlpool of the "coming barbarism," and without a protest? Europe and the West at large have never had a culture based entirely on the realisation of the spirit—the universal basis of all forms of material life. In Europe, there have only existed religious doctrines and dogmas,—there has never been such a realisation of the spirit or the self as we had—and still have—in India. An intellectual and reasoned conviction and belief may be valuable in itself. But this will never lead to the transformation or transmutation of values such as we see in India when a man attains to the realisation of the Innermost Bliss of Love which is the One Existence, the One Self or Atman. In India there is a discipline of the mind,—a system of training—handed down through successive generations of disciples which assuredly results in such a realisation and which is kept as a secret to be communicated only after due examination of an aspirant's qualifications and real inclinations. In the Chandogya-Upanishad, it is stated that even before the path to realisation is taught, the face of the disciple will attain to a brightness or sparkling and beaming forth of dawning spirituality that it would be impossible not to be struck by it. The sublimity of this mystical attainment of perfection is such that it cannot but influence the life of the enlightened person and also the lives of all who come into contact with him. The forms which religion has assumed in the West have never been known to value this kind of spiritual illumination through realisation. The Western world has never known a sage and teacher like Sri Ramakrishna Paramahamsa. Even in recent times we have had many other instances (in India) of renunciation of the world resulting in the attainment of the maximum of spiritual illumination of the kind above spoken of. So long as our Indian civilisation continues to value spiritual discipline leading to spiritual perceptions and perfections so lofty, India can never hug to its heart's embrace any of the characteristics of the "coming barbarism" of the West. The late Swami Vivekananda once exclaimed,—"India will never be Europe until she dies." Our 'novi homines' are pledged to bring about the spiritual depth of India. All their activities are sedulously prepared to bring about the accomplishment of the "coming barbarism" to which Europe stands pledged. The devotional spirit of the popular mind in India continues still our most precious heritage. Individuals are still found among the higher types of Indian men who cherish the true Indian and Vedic ideals of Viveka and Vairagya. Let us hope that all these hitherto unvarying phenomena of Indian life will remain without succumbing before the advance of the "coming barbarism" which, if all that is anticipated of it proves true, must be of a type surpassing all the crimes recorded from the days of Attila to the present day in the history of Europe and the relations of Europeans with Asia, America, and Africa.

* * *

Sir Alfred Hopkinson, writing in a recent number of the "Contemporary Review," said:— "The gross materialism and worship of visible success which often exercise so baneful an influence in Western countries would be still more fatal in the East. We have still something to learn of the wisdom of the East. There are idols which we in the West are too prone to worship, and the worst service we or the reformers in India could render would be to say to the unawakened people there, These be thy gods." We fear that the material "awakening" in India is so far advanced and that the desire for material progress is now become so absorbing that the spirit of man will be soon entirely forgotten, were it not for the Sri Ramakrishna Mission and the work done in the West by the late Swami Vivekananda. Every one in India today is for the advance of science teaching and science research. Many or all are for the cultivation and teaching of science even in the primary classes. Every one wants to widen the horizon of the Indian boy's thoughts over the world of "things" and speaks of the material world as the only "real world." A late Indian Governor of a Province is said to have exclaimed "India is crying aloud for science." Every one who is Indian-born, if he is to claim to be an educated man, must, as he is expected to do, speak in favour of the study of Western science in all its branches. No one can venture to say a word in favour of the study of the Vedas or of the Vedanta. Public men openly declaim against the great Indian Acharyas, as if they ruined the Indian people and brought them down to their present low place or verge of prosperity among the world's peoples. Most of our new class of Pandits know English and none have greater contempt for the study of the ancient systems of Indian thought, and especially for the Vedic systems of philosophy and metaphysics. The modern Indian Pandit class, as a rule, long eagerly after the world's gains and condemn their own learning which consigns them to poverty. They look with envy at the lawyers and officials and merchants who have gathered riches, live in spacious bungalows, drive their swift-coursing motor-cars, and fill the

bodies of their womankind with sparkling diamonds and jewellery of all kinds. The one idol of today in India is money, and the power which money or office brings. The "spirit of man" is at a discount, and the man who ventures to speak of the ancient lore of the Veda is regarded at best as a visitor from a world that we have left behind,—as a Rip Van Winkle who has awakened from the slumber of years or ages and who knows nothing of the realities around him or of the future that is to be. All are for the "coming barbarism," and none for the gains of spiritual enlightenment and emancipation. No one understands what "spirit" means. The world of matter and the world which is the state,—only these are understood, and only these claim the attention of the mind of the modern Indian man,—and woman, too. 'These be thy gods.'

Social and Religious.

The Bhagavad Gita.

With an English Exposition

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA IV.

(*continued.*)

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

O Parantapa, the sacrifice taking the form of wisdom is more auspicious than sacrifice of wealth and other material things. All action in its entirety, O Partha, attains its fulfilment and consummation in wisdom.

NOTES.

1. Karmas lead to fruits; wisdom is not causal but only revelatory.

2. Sri Ramanujacharya thinks that in this verse the Jnana element in Karma Yoga is higher than the mere Karma element in it.

3. True work is that which leads to worship and wisdom.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

Know thou this, by prostrating thyself and by frequent questions and by service. The wise who have realised the Truth will then impart wisdom to you.

NOTES.

1. Reverence, interrogation, and service all are required in the pupil. In the teacher wisdom and realisation are required. Else instruction has no fruitfulness. उक्तज्ञानाद्भवेत्कार्यं नान्यैरिति हरेर्मतम् ॥

2. The pupil must interrogate about spiritual matters. The whole framework of the *Kenopanishad* shows thus. A beautiful Stanza says:

कथं बन्धः कथं मोक्षः कस्य केन विमुच्यते ।
विद्याविद्ये कथं भूते कोऽहं दृश्यमिदं च किम् ॥

3. The Sruti says: तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठं ।

4. The quickening of truth in us can be caused only by soul acting on soul.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Having known that, you will not, O Pandava, again have any delusion as now. By knowing that you shall realise the entirety of creation in thy Atman and then in Me.

NOTES.

1. This shows that only through the disciplines of wisdom can we attain self-realisation and God-realisation. Sri Sankaracharya says that this means self-realisation as identical with God. Sri Ramanujacharya says that it means the realisation of the true nature of all souls and their similarity to God. Identity is emphasised by the former; and equality by the latter. Sri Ramanuja says that Jivas have ज्ञानाकारतया साम्यं and भगवत्स्वरूपसाम्यं. Sri Sankara says that the verse refers to क्षेत्रज्ञेश्वरैकत्वम् ।

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

Even if you are the most sinful of all sinners, you can cross all sin with the raft of wisdom.

NOTES.

1. *Papa* includes all karmic bondage—the bondage of Dharma and Adharma. Sri Sankaracharya says: धर्मोऽपीह मुमुक्षोः पापमुच्यते ।

2. Wisdom is the supreme purifier and burns up all Karmic taint.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

As the well-lighted fire reduces all wood to ashes, even so does the fire of wisdom reduce all actions to ashes.

NOTES.

1. Jnana burns up all *Sanchita* and *Agami karmas*. *Prarabdha* (that fragment of our *karmic* sum total which has begun to bear fruit) alone must be worked out. The Brahmasutras say:

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ।
इतरस्याप्येवमसंश्लेषः पाते तु ॥ भोगेन त्वितरे क्षपयित्वा संपद्यते ।

2. The Sruti says:

तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्ये ।
भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

तद्यथा पुष्करपलाश आपो न श्लिष्यन्त
एवमेवंविदि पापं कर्म न श्लिष्यते ।
तद्यथैषीकातूलमग्नौ प्रोतं प्रदूयत
एवं हास्य सर्वे पाप्मानः प्रदूयन्ते ॥

3. There are also *adhikari purushas* who as the result of *upasanas* are, though of attained wisdom, bound by the Eternal Will to the fulfilment and discharge of certain cosmic offices and functions.

"यावदधिकारमवस्थितिराधिकारिकाणां" (says the Brahma Sutras.)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

Verily there is in this world nothing equal to wisdom as a purifier. Therefore in due time he who is perfected in Yoga realises and attains it in the Self.

1. By karma alone karma cannot be overcome.

कर्मणा कर्मनिर्हारो नैवात्यन्तिक इष्यते ।

Yoga samsiddha: perfected through karma yoga and samadhi yoga. (Sri Sankaracharya)—Sri Ramanujacharya thinks that it means karma yoga.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

The man who is full of faith, who is devoted to it, and who is of controlled senses attains wisdom; and having attained wisdom, he will attain soon the supreme peace.

NOTES.

1. अचिरेण i.e. soon. This means "at the end of Prarabdhakarma."

2. As a light dispels darkness of its own power and not with other aid, so doth wisdom dispel karmic bondage.

3. Faith is esential: अस्तीत्येवोपलब्धव्य:

4. Wisdom alone effects liberation. The Sruti says:

ब्रह्मविदाप्नोति परं ।
ज्ञात्वा देवं मुच्यते सर्वपाशैः ।
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ।
तमेव विदित्वातिमृत्युमेति ।
य एतद्विदुरमृतास्ते भवन्ति ।

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

The ignorant man, the man who has not faith and the man who is full of doubt each of these goes to destruction ; neither this world nor the next nor pleasure comes to the man of doubt.

NOTES.

1. The ignorant man can be easily saved, the man of unfaith can be saved with some difficulty ; but the man of hopeless perversity of doubt is very difficult to save. Neelakantha says well: अज्ञः सुखेन चिकित्सितुं शक्यः । अश्रद्दधानो यत्नेन, संशयात्मा त्वसाध्य एव ।

2. The doubting man is the agnostic. He is generally a cynic, misanthrope, and a sufferer rolled into one. He is a universal and unhesitating hesitator. He will not trust even his friends and will hence not get the blessings of this world. He will not trust Scripture and will not hence get the blessings of the other world. He will not trust even his food and will lose all pleasure. The man of ignorance and the man of unfaith will at least have this world and its pleasures though not the other world.

3. Thus, while he cannot get even धर्मार्थकाम ,what chance is there of his attaining Moksha?

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

O Dhananjaya, actions do not bind him who has attained renunciation of work through Yoga, who has destroyed doubt through wisdom, and who is ever vigilant.

Notes.

1. योगसन्यस्तकर्म—Who has come out of the bondage of Karma by making work a love-offering to God realising the Truth about eternal and non-eternal things.

2. There is nothing higher than Self-Realisation. The Sruti says: आत्मलाभान्न परं विद्यते ।

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

Therefore, cleaving asunder with the sword of wisdom the doubt born of ignorance and seated in the heart, be established in Yoga. Arise O Bharata.

Notes.

1. The simile is a military simile. It is addressed to a warrior. The clarion call to him at the end is, arise and march, O Soldier of God under His Divine command.

2. *Arise*—Arise and take up thy duty in the true *Karmayogi's* spirit Thy present duty is to fight.

Literary and Educational.

To the White Lotus.

By P. PARTHASARATHY.

Millions pass by discerning not thy grace,
Their's are no placid souls on which thy white
Petals dew-decked could waft thy balmy airs,
Though thy feet are in murky site
And midst wind-tattered ferns evr limpid bows
Thy head to every passing breeze. To those
Attuned to beauty's thrilling touch endows
Thy pure genteel being many a rich dose
Of animated pleasure. Moments lived
With thee are nev'r forgetting spirits. Let
Passing clouds dim our sight ; thy thoughts would build
In our hearts, chambers lined with sweetness, set
With diamonds of purity to which
We could recede as if to a snug niche.

The Ethic of Politics.

BY K. KRISHNAMACHARYA, B.A., L.T., M.R.A.S.

In the early stages of evolution, the moral code of a society is identical with that of its individual members. The society does then consist of a few families or groups of families, whose end and aim is but the end and aim of the society as well. The main concern of the society and of the individual members thereof is protection from external dangers. Owing to the limited nature of the society, a governing class does not exist as such, apart from the governed. It is always there, merged in the governed, but makes itself felt, on occasions of necessity. It knows no laws separate from those of the governed. What is sauce for the goose is also sauce for the gander. Both the classes, if they exist separately at all, progress in mutual trust and co-operation. This state continues until the society assumes large proportions, and until it realises that there is no more of external dangers of frequent occurrence.

With the expansion of the society, and with the temporary laxity in its vigilance, fresh problems present themselves to the society. The members have now leisure enough to think of the progress of the society from within. Here then comes an inevitable division of labour among the members; one class is specially trained and kept ready for military work whenever called upon, and the other for what may be called the non-military work, conducive to the ordered progress all round. As time advances a third class springs up, with responsibilities for the military as well as the non-military work, and becomes the guiding factor in the administration of the society, while the bulk of the members thereof are satisfied that their destiny is in safer hands, and that they themselves are at leisure to think of any problems pertaining to their own selves, apart from those affecting the society in general. The members then begin to realise their own individuality and that of their society, as two separate entities. That it to say they are then conscious of their double personalities. This natural division is but the outcome of a series of experiences through which the society and its members have had to pass. Even at this stage the moral Code of the society is but the one prescribed for the individual members. Those that are responsible for the administration have but to obey the Code to its very letter. "Policy" or "diplomacy" is yet unborn. There are no state secrets, which are not also the possession of the 'common subjects.'

The beginnings of the next definite stage are seen in the necessity for making certain responsibilities or "offices" hereditary. With the increase of the spheres of duty, the burden of responsibility is in direct variation. And as the responsibilities multiply, the period of training for the same

must be definitely extended. Such a training for a definite period is generally found feasible in the atmosphere in which the future incumbent is brought up. A son who interests himself, from his childhood, in the special line of activity of his father is generally found more fit to step into the father's shoes than others who have been strangers to the special line, whatever may be their general equipment. Thus at a particular stage of its evolution, a society naturally recognises heredity as a potent factor in determining the aptitude of its members, in certain lines of activities. Gradually, therefore, it recognises the wisdom of instituting a special hereditary Governing class, apart from the governed. It must be borne in mind that the give-and-take of the responsibilities from one to the other is but spontaneous and voluntary. There is no surrender or aggression on either side. It may happen that the head of the administration, the real one or the figure-head, is chosen from a select family or from among the members of a few select families. Heredity plays a very prominent part in such selections.

With the definite line of distinction between the governing class and the governed, there do naturally spring up differences between them in the course of time. Unless they are made up then and there, they have an aptitude to multiply themselves, or to make themselves appear magnified in the distance of time. The governing class does after a long experience of power, naturally feel tempted to have an eye on its prestige and looses no time in perpetuating its own importance to the society; while the governed, also naturally, look upon the former with an eye of suspicion. If the governing class be physically strong, and if it be conscious that its power is unshaken, and unshakeable, it does not trouble itself about the suspicion of the governed. Nor does it then care to offer words of justification for every course of its action. But when it feels its pulse weaken, and when it realises that it can no longer continue to be what it is without the express will and co-operation of the governed, it has to invent cogent explanations for every course of its action, in order that the governed may rest satisfied that things go on well enough.

In this necessity for explanation or justification is found the root of what is generally termed as the "Policy of administration." Double causes are to be put up for certain administrative actions—ostensible and real. But the law of nature allows of only a real cause for an effect; and it does not recognise the estensible cause of an action. The two causes of an administrative action (ostensible and real) are therefore of different moral values. Both cannot be morally justifiable, nor both unjustifiable. One of them must therefore be moral, and the other immoral or at least non-moral. Thus what the governing class justifies as moral, may after all be immoral or non-moral from the point of view of the governed. Here then their moral Codes branch off. This difference is more marked when the governing class and the governed are not of the same blood, but are only brought together, as a matter of chance.

If, for instance, the governing class finds that there is no room for its power of influence to expand within its original limits, it has to find a way out; and it has therefore to be on the look out for a fresh field of expansion. If it sees all around a powerful and united opposition, it has either to force its way into the opposing ranks, or allow its power to perish, degree by degree, by eating of its own vitality, for want of the space for expansion. The former course will naturally appeal to it more than the latter. But to counteract the opposing forces so that the expansion might be smooth and gradual, and devoid of suspicion, it has to invent methods of operation—to buy over a section of the enemy, or to threaten a second with destruction, or to show concessions to a third, and so on—and thus break the union of the several opposing sections. Treaties and wars, defensive or offensive, must be made and unmade, until the opposing forces are disunited and reduced to nothing. Gifts must be made with one hand, and taken away with the other; and promises must be showered on the head, and broken on the heart. The favoured few must get their bit in some shape or other, even at the displeasure of the unfavoured many. The not-wanted few must be got rid of, by being given a bad name and then hanged; and the fair name of "prestige" must be kept untarnished, in the eyes of the equals. In all these, and similar methods of operation, 'truth' and 'morality' are but failures. 'Secrecy' and "Diplomacy" have alone their valued temples raised on the ruins of 'truth' and 'morality,' in the administrative methods, and in the modes of operation of the several policies dictated by the exigencies of the situations.

Again, when the difference between the governing class and the governed are keenly felt on either side, it is the policy of the former to give them an unreal perspective and make them appear as though they are unsubstantial. To this extent, the governing class takes care to design and carry out a vigorous propaganda of educating the governed, so as to give them a calculated angle of vision, just to suit its own purpose. It is not the policy, much less the purpose, of a governing class to make of its own actions an example of the precepts which it is never tired of preaching to the governed. Though the professed moral code of the former is in a line with that of the latter, the actually practised one does invariably differ from the ideal, but is capable of an ingenious interpretation in the light of the ideal. Else, the two cannot co-exist, with all their differences. You cannot negative a positive entity unless you delude yourself that it is not there, or unless you make others believe that you do not recognise it as such. The first is an impossibility, while the second rests on a negative moral basis.

To judge, therefore, of the morality of the methods of administration of a governing class, always from the standard of morality of the governed—whether they are of the same blood or of different bloods brought together by chance circumstances—does very often lead the seekers-after-truth into interminable mazes, from which an exit is not a thing of easy achievement. One would lose one's very hope in the goodness of man's life on the earth, if one were to seriously trouble oneself about the Ethic of Politics and press the observed facts to their logical conclusion.

Publications and Announcements.

The enterprising firm of Messrs. Ganesh & Co., are to be congratulated on their timely publication of a selection of some of the recent lectures and writings on Non-Co-operation by Mr. Gandhi. The lectures include those delivered at Madras, Trichinopoly and Bezwada while the writings are selected from "The Young India" and the "Khilafat Leaflets." The concluding chapter, "Non-co-operation explained," is from "the Madras Mail" narrating the interview of the journalist's representative with Mr. Gandhi. As presenting in a concise form Mr. Gandhi's great philosophy of Non-co-operation the book must be of immense value to every Indian at the present moment and we wish the book, which is priced only 8 As. a ready sale.

* * *

Stanley Paul & Co., are to publish very shortly a very interesting book on "The Psychology of Behaviour" by Dr. Elizabeth Severn, a well-known independent philosophical thinker. The authoress tells the reason "why people do things" and presents a psychology, systematised and practical to be of actual use in daily life.

* * *

Messrs. Putnam's Sons are shortly to bring a book of verses, "India," by Esme Wingfield-Stratford. The author was honored for his previous book "The History of English Patriotism. The preface has been written by the famous Rai Pandit Radhakrishna Bahadur. It is hoped the book will be interesting and will find a ready sale.

* * *

Mr. Murray announces the issue at an early date of some noteworthy books. "The Ritchies in India, "to be ready shortly is compiled and edited by Gerald Ritchie and has extracts from the correspondence of William Ritchie 1817—1862 and personal reminiscences of Gerald Ritchie from 1853—1890. "Industrial Problems and Disputes" by Lord Askwith the late Chief Industrial Commissioner is one that should be of more than ordi-

nary interest to many at the present time especially as the writer deals with the conditions which have specially caused the unrest prevailing in industry during the last twenty years. Another welcome book to be issued by the same firm is Mr. E. B. Havell's "A Handbook of Indian Art." Mr. Havell is well known in India and any book on Indian Art from such a sympathetic writer as he should appeal to every Indian.

* * *

If there be any publisher's list which could be said to be the most eagerly watched for it is Mr. Thornton Butterworth's whose list at present is A1. "The Last Days of the Romanoffs," Rev. Owen's volumes of spirit messages, Bethmann Holwey's "Reflections on the World War" and crowning all Margot Asquith's "Autobiography" are books of which any publisher might well be proud.

Legal.

The Judiciary.

BY R. KRISHNASWAMI AIYAR, M.A., B.L.

IX

In the case of Lakshmana Goundan referred to in the last article (1919 M. W. N. 899) a Full Bench of the High Court had to consider the question whether a temple founded by Lakshmana Goundan was a public or a private one. The Bench consisted of their Lordships Sadasiva Aiyar, Seshagiri Aiyar and Burn JJ. Burn J begins his judgment by saying:

"The only question for decision is whether the Kandasami temple in Kalipatti village of the Salem district is a public religious institution or not" (p. 917)

and then gives in a succinct order the various facts that lead to the conclusion that the temple is a public one. Sadasiva Aiyar J himself refers to "Mr. Justice Burn whose clear summings up on this point I adopt as I cannot hope to better them" (p. 903). Having therefore nothing to add by way of fresh facts, His Lordship has thought fit to utilise the opportunity for making some out-of-the-way observations.

"This is an important case and I think it desirable that notwithstanding my entire agreement in substance with the judgments of my learned brothers, I should say something in my own words though very little and nothing is added thereby to the reasons found in their judgments." (p. 900).

Though the learned Judge thus modestly says that he has nothing to add to the reasons given by his colleagues a reading of the report will show that an extremely original reason is found out by him to strengthen the finding that the temple is a public one—in the fact that the founder was *buried* not *burnt*!

"The character of Lakshmana Goundan, the founder of this temple, was however so holy that contrary to the custom of his caste his body was buried as if he was a Sanyasi. Among almost all castes of Hindus, it is only when the astral or passional body has been so purified during life that it has lost all impurities that burial is allowed instead of cremation; in other words, it is saintly Sanyasis who are or are assumed to have so purified themselves that are buried. A saintly Sanyasi does not do any act with a selfish motive or with a view to promote the special welfare of his blood relations."

It would seem from the reasoning of His Lordship that the "astral or passional body" is also buried or burnt along with the physical body and it is the purity or otherwise of the former alone that determines the form of disposal of the mortal remains. Whatever may be the worth of this characteristically theosophical view, His Lordship seems to be quite unaware of the fact that even among Hindus cremation is not the universal rule nor burial merely an exception. Cremation is in the nature of a final Yaga where the oblation is the physical body itself. This privilage of the final sacrifice is given only to those who are qualified to tread the paths of Pitriyana and Devayana, all others being entitled only to burial. That is why even among caste Hindus who are ordinarily entitled to be cremated, those who commit suicide or become apostates or meet with what is called a "bad" death are not allowed by the Sastras to be immediately given the crematory Samskara as they are for the time incompetent to ascend to the higher Lokas. Lakshmana Goundan not being a Brahmana could not have been a Sanyasi; That is why His Lordship uses the expression "as if he was a Sanyasi." Further, a Sanyasi is buried not because his "astral body" has been purified but he is disqualified by his Ashrama from having the cremation sacrifice; and further in the case of the highest Sanyasi there is no question of his going to any Loka at all as he becomes a Mukta even where he is and in his case, burial, cremation or any other form of disposal is quite immaterial and there is no sense in preferring one form to another; even if we can think of such a preference it cannot certainly be based on the purity or otherwise of the "astral body" as it cannot survive his dissolution into the Infinite. Such being the case, the fact of the founder being buried could not in any way point to the conclusion arrived at by the learned judge.

The following extract from page 902 will also form interesting reading throwing a sidelight on the psychology of His Lordship as influenced by his theosophical training. I have not been able to ascertain who the "very learned writer" referred to is:

"Having regard to the corrupt customs and ideas which have been prevailing in the Hindu religion and society for several centuries past the fact that matadhipatis, temple trustees and others have not been called into account for their misdeeds and misappropriations by the general Hindu public who have possessed for a long time very little public spirit cannot be given much weight in the consideration of the question whether a man who has been mismanaging an institution as a trustee to the knowledge of the public for a long time is liable to be called to account by the public. As a very learned writer has recently said 'The error of decadent India has been to lay too much stress on the Law of Heredity in connection with national organisation, to assert loudly with false claims of degenerate psuedo-religion and psuedo-science that that law is the sole arbiter of psycho-physical type, and to forget, to ignore and refuse recognition now altogether in theory to the equally important and equally operative Law of Spontaneous Variation.' Instead of the expression 'spontaneous variation' I would use the expression 'the effects of individual Tapas' which includes educational culture and the effects of environment which includes the Forces of Nature or Devas and the influence of the thought and actions of other human beings. The word 'spontaneous' conveys the notion of chance and absence of cause whereas the Shastras inculcate the prevalence of Law throughout the universe. According to the Shastras, Tapas and Environment are of very great importance in Kali Yuga while heredity should be given very much less weight now than in preceding Yugas. Thus the fondness for introducing the heriditary principle even in such matters as succession to the trusteeship, succession to priestly functions in a temple, and even to the function of a cook or garland-weaver in a temple, has been due to this perverted and grossly exaggerated worship of the hereditary principle which is the bane of the modern caste system."

I would like to know the passage in the Shastras where the value of heredity is minimised in Kali Yuga as said above.

Correspondence.

The Special Congress.

Mahatma Gandhi's scheme of Non-co-operation has been, in principle as well as in programme, adopted in the Special Congress. There was a narrow majority in the Subjects Committee (148 against 135). In the open Congress, it has been passed by a majority.

The Mahatma's programme has practically remained the same; withdrawal of children from Government schools, and boycott of English courts by lawyers are, however, to be gradual. Boycott of foreign goods, also, is added to the resolution. The boycott of Councils might have been, as proposed by Mr. C. R. Das, gradual too. But it is a matter of regret that it is not so. We are to only hope that harmony will prevail, and Councils will be boycotted effectively.

* * *

It has been the view of some that the policy of Non-co-operation with regard to Councils is inconsistent with the attainment of Swaraj. Well as Mahatma Gandhi says it—is it possible that Swaraj can be attained by entering Councils? Swaraj, as the Mahatma says, is only

a means to an end. Let us suppose that we can get Home Rule within two years. It does not, therefore, mean that all along that time we are to be perhaps treated in the Jallianwala Bagh fashion? Non-co-operation is a remedy to get wrongs righted, and to prevent the recurrence of similar future wrongs.

* * *

Mr. B. C. Pal's amendment is an admirable amendment, and it would have been accepted had not the majority been whole-heatedly, and from the first in favour of Non-co-operation. After all, the people's view, though preformed, is the correcter one. Mr. Pal's amendment states that a mission be sent to the Prime Minister, demanding immediate autonomy, and in case of his refusal, to adopt a policy of active non-co-operation to be decided by a joint committee. In answer to this, let us, first, suppose that the Prime Minister does refuse; then we have to fall back upon ourselves, and adopt non-co-operation. Or, at best what will the Prime Minister do? He will in sweet words guarantee this and that. But how far can he be relied on? He has violated his pledge in connection with the Turkish question. And further, who knows not the fate of deputations? Take the Khilafat Deputation for instance; take the Sikh Deputation. A Deputation would really achieve nothing. In view of these things, it was best that Mr. Pal's amendment was lost.

* * *

Sir A. Choudhri seems to have moved for an adjournment of the Congress till the winter session. But, where was the necessity for it? The country's mind is made up, and nothing but Non-co-operation would be deemed to be the remedy even at the winter sessions—unless we are granted immediate autonomy—the possibilities of which we very well know.

* * *

"Laborious industry," the Mahatma has said, "laborious industry, great thought behind any programme, and unflinching determination to reduce that porgramme into practice are the qualifications of mine which I commend to your consideration." Let, then, this unflinching determination be India's, and God help us!

ORR.

Short Story.

Adventures of Subhedar Major Sardar Bahadur 'Jayaram Singh.'

No. 3.

"The Mysterious Fires."

II

BY DR. T. V. S. SASTRI, L.M. & S.

Among the Sanyasis, who frequented our headquarters, was a young Swami, whose mild temper, sweet voice, and thorough detachment from everything connected with this world, had greatly prepossessed me, in his favour. Often we tried to persuade him to give out his opinions on politics and put leading questions to him to bring out his views regarding the suzerainty of the Indian Empire. To all such questions, in public or in private, his invariable answer was 'what matters it which race predominates over which? How long can any sovereignty of this world last? We have a much more important duty to perform, than the attainment of ephemeral temporal power, and let us go after it—the attainment of everlasting joy?'

I was one evening conversing with the Swami, in front of Captain Jhonson's bangalow, and I was seeking his advice, as to the detection of the authors of these mysterious fires. 'Find out the cause' he said, 'and can't you ascertain, if there be anything to provoke these fires, and prescribe their order, such as discontent among a section of Sepoys or resentment at the behaviour of certain officers.' Just then the Captain came, and staring insolently at the Swami, for a full minute, turned round on me, and asked me, rather roughly, as to the identity of the person I was talking to. I told him, that he was a very learned and pious Sanyasi, who was quite at home, in the lines.

'Take care' replied the Captain, again staring at the Swami 'you fellows have such a silly habit of paying reverence to any beggar who dons an orange coloured garb, that you very often not only get yourselves gulled, but unconsciously imperil our safety too. For aught you know, this fellow might himself be at the bottom of these fires.'

The manner of the Saheb's way of addressing me, or of referring to the Swami, was indeed offensive to a degree, and I slyly looked at him, to see if he resented it, but I found him absorbed in the antics of his pet *mina*, his inseparable companion, which was hopping between his shoulder and the roof of the Captain's bangalow, apparently heedless of our conversation, though at first he saluted the Captain. 'He is not the sort you take him to be Sir,' I replied 'he has been coming here on and off, for more than a year, and I have never caught him uttering a single seditious word.'

'Don't argue man' broke in the Captain, in his usual authoritative manner, 'but act according to instructions. Have an eye on each and every one of these fellows. For myself, I have a d-d good mind, to kick all these bl-dy fellows to a distance of at least a score of miles from the Station, Take care.'

'Take care' repeated, the *mina*, shrilly; and though at first startled by this unexpected, repetition, the Captain laughed and went in, while the Swami was reproving the *mina*, with a serious countenance, for his breech of manners in butting into a conversation, without being invited to do so.

The Swami then simply said with a smile 'may be, those mysterious fires, are meant as punishments for such lack of reverence, towards those dedicated to the service of the Gods' and went slowly away, with his *mina*, as if the little scene in the interim was but a part of our conversation.

That night the Captain's was burnt down.

This affair was more mysterious than the rest, in as much as special precautions were taken this night to discover the culprits. I was the head of the sentry party that night, and I was bent upon attaining the distinction of solving the mystery, thereby securing also the not negligible reward of five thousand rupees, that was offered. The sentries were vigilant throughout the night, all round the Station I can also vouch for the fact, that the Sanyasi, never stirred from his lodgings throughout that night; I had posted a strong gaurd round his house, so that I may not be accused of negligence by the Captain, and it was also certain, that no one came within a reasonable distance of the house, at any time.

Yet the fire started at the usual hour of midnight, and the officers decided, that some Sepoys and Indian officers, must be accomplices to, if not actual perpetrators of the deed. Though that conclusion was natural enough, the Captain's broad hints concerning my probable connection with the affair, in spite of my protestations, and the other officers' approval of the same combined with the open declaration, that if only I could be made to speak out, I could throw much light on the affair, made me miserable and disgusted.

While wandering aimlessly about, my feet unconsciously strayed towards the Swami's residence, and there finding the door slightly ajar, I quietly peeped in, so as

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not to disturb him. Seeing him absorbed in writing a letter, something impelled me, to stealthily glean the contents of the letter. He was just finishing it thus: 'Last night too an officer's house was burnt down, but the desired effect seems to be as far as ever. I am afraid, 'THE DAY' will find these Sepoys as stagnant as ever, and hence I think of leaving this place for a more fruitful—' At this juncture, I jumped with a yell as I felt a severe stab at my bare ankle, with the sharp beak of the watchful *mina*.

The sudden revelation of my persence, put an abrupt end to his letter and his first thought was to hide it. But finding me blush under his searching glance, he learnt that I had seen enough of its contents, to obviate the utility of any more secrecy concerning his mission. 'So you are not above playing the part of a spy, though I must confess that I have been rather careless in not locking the door' he sneered.

My mind was confused by the sudden transformation of a man whom I had all along revered, into a common conspirator, I felt it all the more keenly, as I suddenly realised, how foolish I would look in the eyes of my officers, whose suspicions—now proved to be correct—I had been hitherto refuting. 'I must hand you and your correspondence over to the authorities" was all I could manage to say.

'Not so fast Babaji. First see if it is fair. Don't you think that I am entitled to have my revenge on the officer, who treated me, so badly, in your very presence? Are we always to remain bowing and smiling, whenever the foriegner not content with taking the bread out of our people's hands, chooses to insult us also?'

'After all he but called you, what you really have proved to be.'

'Don't sneer at me,' he quickly returned 'if only you knew half as much about the insidious ways, mean tactics, and grasping tendencies of these people, you would not tolerate their stay in this country for an hour longer than is necessary.'

'Wherefrom did *you* derive your knowledge of them?'

'I have been to their country and I have lived there for months. I have seen my chief, walking the very shoes off his feet, in trying to secure justice for his master, not as a matter of grace, but as the fulfilment of treaty obligation. I have seen the agents of many other princes, who had suffered the deprivation of their territories as a punishment for their sin of entering into alliances with the white race, returning sadly home, their hopes shattered, their pockets emptied, their minds, embittered, their very belief in human goodness gone, but with their desire for freedom strengthend.'

'You should'nt generalise from one or two annexations.'

'Ah! What about the innumerable subsidiary alliances. Are they not virtual annexations of independent states. Alas! How many a noble throne, which has withstood centuries of foriegn and internal aggression, is now vacant, and how many a prince, whose family's proud boast had been that they knew no other art than that of rulership, is now reduced to the necessity of begging for livelihood! Where are all those mighty kingdoms, to whom foriegn suzerainty was till now unknown? Where are those powerful states, whose combined strength had laid low the mighty leviathan of the Moghul Empire? Where are the magnificent Emperors of Delhi themselves? What is the present state of the once powerful family of the Peshwas! What is become of the Gadi of Satara, which had the honour of first being adorned by the Great Sivaji himself! What earthquake shook, the kingdom of the Lion of Lahore! What cyclone swept the world-famed warriors of Bharath off the face of the earth! The celebrated Khalsa Army—what is it now but a pack of hirelings helping to rivet the foriegners' chains firmer in the limbs of the common mother.'

The spirit which animated him electrified me more than the force of his arguments. 'Who are *you*' I whispered.

'I! I am but a humble instrument' he said 'a tiny wheel in the huge machinery that is now being fitted up. I went as cook to Runga Balaji, when he went to plead the cause of Satara, before the Board of Directors simultaneously with the agent of the Peshwas.'

'Ah!' I cried, 'talk not to me of the Peshwas, their very names ought to be effaced from the pages of Indian History. It was with the help of a Peshwa that our house was desecrated, and it was the Peshwa Baji Row, who returned, the help rendered to the Mahrattas, by our first Guru, by helping to subjugate us."

'True, Alas! too true' he replied 'but are we to be perpetuating our mistakes. If one Peshwa is treacherous, shortsighted and incapable, are we to forget the brotherhood of centuries and fly at each other's throats at the bidding of a foriegner. Cant you, brave Sikhs, set an example to the other nationalities of this country, by sinking petty differences and uniting with the rest in the face of a common danger, that threatens to engulf all."

'Impossible' I said, firmly, 'not a single Sikh, will raise his little finger, to help the son of Baji Row."

'Has a few years' subordination, so broken your spirit that you cannot respond, to the call for help of your suffering mother country!"

'No, It is not that, But the way in which Baji Row behaved, at the hour of our trial, has embittered us, so much that we can never bring ourselves to make common cause with any of his race. For my part, my uncle, who fell by the hand of a treacherors Mahratta, on the bloody field of Chillianwalla, made me swear, that I will do my best, to exterminate the family of Baji Row, and a promise made to a dying man should be kept at all costs. You also know, that we Sikhs, have vowed, not to set foot in the Halls of the Palace of Delhi except as conquerors.'

The Swami sighed at the determination, I exhibited, and said 'Then I suppose, you will hand me over, to your master, and enrich yourself with the offered reward.'

'Nay, I am loath to do that either. Poor as I am, I am man enough to spurn the money, that is to be got by the betrayal of a fellow countryman, who is but trying to do what he thinks is best for his country and who is brave enough to risk his life for the sake of others; I will just allow you to escape now; but when the time comes, in the open field of battle, you and your master are sure to find, that we can fight and fight well enough, to crush your cherished schemes. And now'—

'And now?', he repeated, seeing me pause.

'And now, I am thinking of how best I could assure my officers of the future freedom from these 'fires,' at the same time not doing harm to you.' I said.

He too thought for a while, and at last said 'Go, tell your officers, that you have located the culprit, and bring a detachment of sepoys to arrest me, and have my place searched. By the time you return, I will have effected my escape while I leave behind sufficient evidence to corroborate your suspicions and get you a name for smartness. Go! And may God bless you, for the correct way in which you have interpreted my mission, and for the forbearance you have shown towards me."

I turned to go, but ere I reached the door, I returned and asked him, 'Swamiji! you havn't solved the 'mystery of the Fires' yet. How did you manage to elude the vigilance of the gaurds and set the houses on fire?'

The Swami smiled, and stroking his *mina* affectionately said 'my little bird here, knows how to carry a small phial of combustible fluid, in its legs and a tiny lighted scented stick, in its beak, and knows how to pour the fluid on the roof and set fire to it. It never makes mistakes. Indeed its intelligence is almost human. Sentries do not pace the skies, nor look for ærial incendiaries.'

When half an hour later, I returned with half a dozen sepoys, both the birds had flown.

Though the confession, found there, pointed me out as the real detective yet it raised me in the estimation of my officers but little, and out of the offered reward, the major portion was handed over to Captain Jhonson, for he claimed that he first suspected the Swami.

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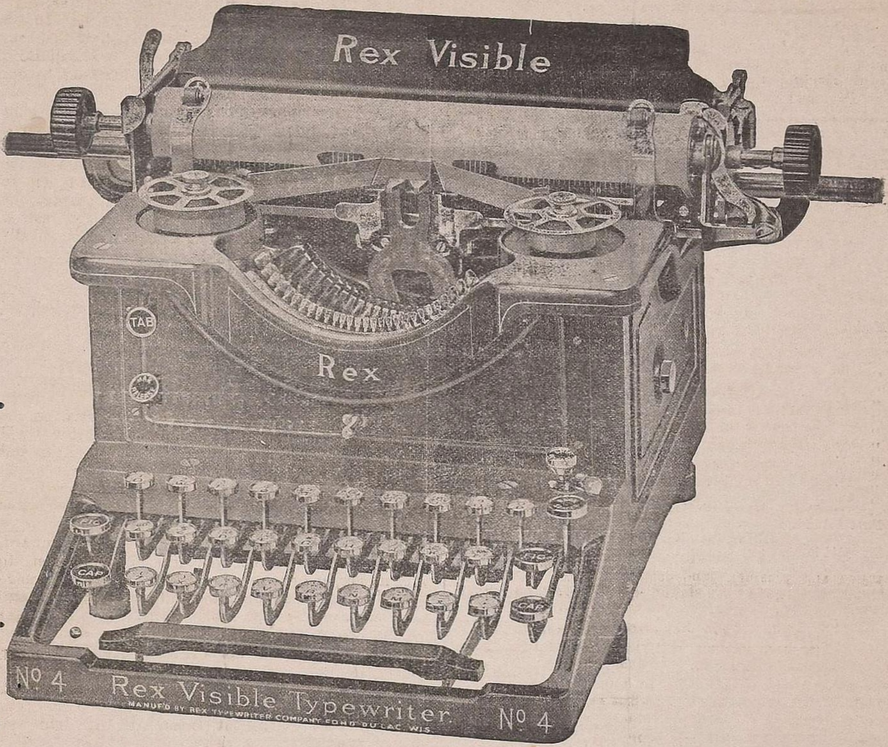

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